/21 cont./

as the extremely variable extension of marriage prohibitions shows.

121 / 369x

The local unit coincides more or less completely with the kinship group delineated by the line of dominant filiation; a village quarter is in principle the habitat of a given lineage.

Marriage is not a commitment between two individuals, guaranteed by a state or religious body (3), but the conclusion [581]

3. This guarantee intervenes among the Moslems, but in most cases does not play the essential role.

of an agreement between two kinship groups, an agreement which assumes, directly or indirectly, the form of an exchange of forces. The networks of matrimonial alliances, while permitting each kinship group to maintain and increase its substance, create bonds, constantly reinforced, between diverse groups, thus assuring the cohesion of the ethnic group that their assemblage composes. Therefore, in the vast majority of cases, one does not conceive of marriage outside the ethnic group. [582]

Even in the systems of patrilineal filiation, the maternal line is likewise a source of obligations. In particular, in most populations -- and very especially in Senegal -- the role of the uterine uncle is important (4). [604]

4. Cf., as far as the Lebou are concerned, G. Balandier and P. Mercier, op. cit., passim.

It is important to keep these basic elements in mind in the course of the account that we shall give about the problems that are posed at present.

/22/ We shall first give some figures expressing certain

17: Mercier--36 S-5 (1953-1954) 1954 MS37 Senegal MS37
Dakar
Wolof MS30

/30 cont./

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regularly distributed among the socio-occupational categories. We shall refer here to our paper, already cited, which was prepared for the Conference of Abidjan of September 1954.

on the one hand, the numerical importance of the group in the town; on the other hand, the distance from the region of origin; finally, particular factors closing off the group (racial prejudices, religion, etc.). Thus we find, among the groups where the average for interethnic marriages is not attained: the Cape Verdeans, the Moors, the Diola, the Sérère and equally the Wolof, among whom ethnic endogamy is the clearest. Among those where the proportion of interethnic marriages clearly exceeds the average: the Bambara, the groups originally from the territories of the south, and, unexpectedly, the Lebou, which indeed confirms the weakening of the former particularism and the mixing (which is accelerating) with the Wolof element. Let us note /31/ finally that in numerous cases, if the spouses are not of the same ethnic group, they are nevertheless originally from the same region; this is the case for most of those questioned by us who were originally from Dahomey and Togo.

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F. -- We must look briefly into the qualitative aspect of the composition of the family groups going beyond the framework of the restricted family; we have indicated what limits are put on the utilization of the purely quantitative data. This composition is very diverse and very changeable in time.

1. Here are the dominant types which were encountered, in order of decreasing frequency:

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[604]
[597]

a) The nephew-uterine uncle relationship and more rarely the nephew-consanguineous /paternal/ uncle are the basis for the formation of many groupings. In particular among the Wolof and the Lebou, the educational role of the uterine

17: Mercier--37 S-5 (1953-1954) 1954 MS37 Senegal MS37
Dakar
Wolof MS30

/31 cont./

uncle persists, and the latter often has charge of his nephews until adolescence, whether or not the father lives in town (1).

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592
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[597]
[591]

1. Nephews harbored in this manner represent a large proportion of the category of "adopted children." The other types of relationships covered by the term adoption in common usage are: those between the guardian and orphaned children (of brothers or of more distant relatives), and those between the guardian and children who have been entrusted to him during the time of schooling by relatives living out of town.

One often ascertains this fact in the whole of the categories where the vigor of traditional institutions is, as we have seen, the greatest (farmers, laborers, workers, merchants), but it is noticeable everywhere.

b) Another frequent type is that of groupings of collaterals of the same generation, consanquineous /paternal/ or uterine (brothers in the classificatory sense). It frequently breaks up when the younger brothers marry; it is more unstable if "brothers" of a distant degree are involved.

c) One encounters, in a smaller number of cases, the typical extended family, where the married sons -- and sometimes, temporarily or permanently, married daughters (2)--

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2. The case where the husband is housed by his wife or by the family of the latter, the owner of the house, is encountered frequently, but less than, for example, at Saint-Louis. It is